SIX DREADFULL ALARMS IN ORDER TO THE RIGHT IMPROVING OF THE GOSPEL, RO THE SUBSTANCE OF A SERMON

Preached by Mr. *Michael Bruce* Miniſter of the Goſpel.

Matth. 7. 24 *Therefore whoſoever heareth theſe Sayings of Mine, and doth them. I will liken him unto a Wiſeman which Built his Houſe upon a Rock:* &c.

Cap. 406. g. 90

THE TEXT.

Matth. 7. 24. *Therefore whosoever heareth these Sayings of Mine, and doth them, I will liken him unto a Wise-man which Built his House upon a Rock*: &c.

THERE is Two *Questions* I would Propone to you the Day, and I desire an *Answer* to them both: The First *Question* I would Propone to you, is this, *What have ye done with all CHRISTs Sayings that ye have heard? And what have ye done with all the Preachings ye have gotten? Have ye letten them all go by you as things that ye have no more adoe with? Or are ye among the number of these, that is Hearers and Doers?* I trow when then the *Question* comes to your Door, it shall put many of you in a Gast; *What have ye done with all CHRISTs Sayings? And what have ye done with all the Preachings that has been preached among you?*

A Second *Question* I would Propone to you the Day, and that is, *How are ye fitted for a Stress of Weather that is coming by the Preachings that ye have heard?* Here is a strange *stress of weather, the Rain falls, the Floods descends, and the Wind blows*; that is an uncouth *stress of weather*, such a *stress of weather* that many dyes in the midst of it, and wins never to the shore: The *storm* is to fall upon *Godliness account*, and the *storm* is to fall upon *Religions account*:

This is the Houſe that ye have been Building. And now the *Queſtion* I Propone, is, *Whether or no have ye this made ſure, and founded upon a Rock?* when the *ſtreſs of weather* comes, that it may ſtand and not move: That I may put you to it, to prepare for *a ſtreſs of weather*, therefore I have choſen this Text. In the former part of this Chapter, our *Maſter* hath laid many very concerning Truths at this Peoples Door, and He ſhuts up all His long Preachings with this, as if it were the moſt concerning Truths of all. *Therefore whoſoever hears theſe Sayings of Mine, and doth them, I will liken him to a Wiſe man which Built his Houſe upon a Rock:* &c. which is the words of my Text; Wherein ye have theſe *three things* conſiderable.

Firſt, A *Duty* ſuppoſed, or rather Propoſed; which is *hearing* and *doing* by the People of GOD. 2. Ye have that *Duty* Commended, and it is Commended from both. *Firſt*, From the *advantagiouſneſs* of it: 2. It is Commended by laying it over forgainſt the oppoſite of it: for then a thing ſhines ay beſt, when it is laid over forgainſt the oppoſite.

A *Third* Thing is, The Way how this comes in with *a therefore*: *Therefore whoſoever hears theſe Sayings of Mine, & doth them, I will liken him to a Wiſe-man which Built his Houſe upon a Rock*: &c.

For the *Illuſtration* of this *Similitude*, I ſhall ſpeak more particularly to it, as I go throw the *Doctrine*: I ſhall here give you ſome few *Obſervations* from the *Connexion*, & then come to the words more particularly.

And the *Firſt Obſervation* from the *Connexion* ſhall be this, That it is the Goodneſs of our *Maſter* to His *Followers*, that as He gives them *Preaching*, ſo He *Schools* them in the right uſe making of *preaching*: Or ye may take it thus, That as our *Maſter* deſires to have His People *hearing*, ſo He will have them ſchooled in the right improvement of *Preaching* when heard.

heard. Therefore this Leſſon about *right improvement of Preaching* is the thing that He ſhuts up all this Excellent *Sermon* with: Therefore, this is the Great Buſſineſs ye have adoe, as to *hear preaching*, ſo to *improve preaching*. Well then, that I may ſpeak a little to this; I will let you ſee from the *Text*, comparing it with the *Context*, what Way CHRIST *Schools* His *Hearers* in the *right uſe making of preaching*. 2. I ſhall let you ſee wherefore CHRIST takes pains to *School* His People *in the right improvement of preaching*. 3. We ſhall give you a Word of *Uſe*, and go forward.

Firſt then, How *Schools* He His People *in the right uſe making of Preachings*? Ye will ſee Him from the *Text*, together from the *Context*, *Schooling* them Two Ways. *Firſt*, By giving them *Dreadfull Alarms*. 2. By giving them *Seaſonable Inſtructions*: And therefore, and ye will take a view of my Text, ye will find ſix *Alarms* in it, and all *for improving of Preaching*; and gife ye will take a view of my Text, ye will find ſix *Inſtructions* for *the right improving of Preaching*; and as ye will be anſwerable to the Great GOD for the *Preachings* ye hear, take both the *Alarms*, and the *Inſtructions* with you.

The *Firſt Alarm* that lyes in the boſom of my *Text*, together with the *Context*, is this, That People may be living under a *Preaching Miniſtry* all their Days, and yet when all is done, CHRIST and they never ken other. O! then take home the *Alarm*, and be not ye among that number; take the *Alarm* home, and *improve Preaching* better. O ſirs! may theſe two ſtand together living under a *Preaching Miniſtry* all their Days, and yet CHRIST and they never ken other; Should not this be an *Alarm* to you to *improve preaching* better.

A *Second Alarm* lying in the boſom of my *Text* worthy of your Obſervation, and that is, That People may get a *Deluſi-*

on unner the *Croſs*, and under *Preaching*, that may ſtick to them, not only throw a *ſtorm*, but may gang in to Eternity with them, and no leſs than Eternal *Rejection* convincing them of that; and then that *Deluſion* is our of time. GODs Eternal Wrath and Vengeance in Hell will be the firſt Cure that ſome of your *Deluſions* will get. There may be a *Deluſion* blecked in your boſom under the Preaching, that not only will go to Death, or a ſtorm with you, but it may gang into Eternity with you; and GODs Wrath in Hell the Cure of it: This may be a *Dreadfull Alarm* to you.

A *Third Alarm* I ſhall give you from the Text, and it is this, There is a *ſtreſs of weather* coming, and as ye would be out of it, *improve preaching* better: for very few will bide it out; but the Man that *improves preaching*. Here is an uncouth *Streſs of Weather coming, the Rain falling, the Floods deſcending, the Wind blowing*, and the Man that *improves not preaching*, he is like the Man which *built his houſe upon the ſand, and whenever this ſtreſs of weather comes, his houſe falls*: This may be an uncouth *Alarm* to you, to put you to *improve preaching* better.

A *Fourth Alarm* to put you to *improve preaching* in the boſom of my Text, is this, That Folk may be a Work, and at meikle Work under *preaching* for building of a *Houſe*, and yet when all is done, loſs both their Profit and Pains: Here is a *Great Work*, it comes to a *Houſe Building*, it comes to the Ripeneſs of a *Houſe*, and yet Pains and Profit and all is loſt, whenever the *Storm* comes, the *Houſe* goes on. becauſe it is not Builded on a *Rock*. This may be a *Dreadfull Alarm* to you to *improve preaching* better, and to Build upon a *Rock*; without which ye loſs both your Profit and your Pains: This may be a *Dreadfull Alarm* to you to be upon your *Watch-tower*, and to ſee what yeill do with the *Preachings* that ye hear: For ye may be at miekle Pains and Travel to hear a

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Preaching, and Venture your Life for it, and yet when all is done, the *storm* may ding all down, and ye loſs both your Work and your Pains; This may be a *Dreadfull Alarm* to you.

A *Fifth Alarm* lying in the boſom of my Text, and that is, That Folk may have their Light bettered by *Preaching*, and Folk may win at a bigg Profeſſion under *Preaching*, and yet when all is done, they and their Profeſſion both bulk little in CHRISTs Boſom; and their Light and their Profeſſion both be caſten over the Bar, and themſelves at the taill of it: Here they are Enlightened Folk, for they can ſay, *LORD, LORD*, they could not have ſaid that, if they had not been taught it by *Preaching*: Their Profeſſion is likeways made bigg by it, for they themſelves, and all the Country-ſide takes them for the Servants of GOD, and yet CHRIST *profeſſed that He never knew them*: This may be a *Dreadfull Alarm* to you.

The *Laſt Alarm*, is this, That it is not ſingle Perſons only that is in this Condition; but they are many of them, and ſince they are many of them, look that ye be not among the Multitude; and not only will they be many of them, but theſe many would give all the World to have one *Preaching* again to *improve* better, and it will be denied to them. Their poor Bodies that cryed, *LORD, LORD, open to us*, would have given all the World for a Day of the *Goſpel* again; but it was gone, and there was no more Time for them. May not this be a Word of Warning to you, to try how ye guide *preaching*, for all theſe *ſix Alarms* lyes at your Door; They are CHRISTs *Alarms* to you from His Word; and I think then, ſince they are given you from CHRISTs own Word, every one of you ſhould take them Home, and ſtart to your feet.

Secondly, Ye will find Six *Inſtructions* lying in the Boſom of my Text, for your guiding of *preaching*.

And the *First* is this, Never think ye the *Work of Preaching* is done, when the *preaching* is ended; for when the *preaching* is ended, your *work* about the *preaching* is but to begin: Therefore our *Master* tells them at the ending of this Excellent Sermon, that their *Work* was before their hand; *Doing* was but to begin: The *Stresses of Work*, and *the Stresses of Weather* was before their hand. It is a sore matter Sirs, many of you, y^e think your selves well enough exonered at GODs Hand on a *Sabbath-day*, that ye have heard two bits of *preachings* such as they are; for ye have heard a bit of a stolen *preaching* some Night, and ye think your *Work* is done; but when the *preaching* is done, your *Work* is but to begin. O but I love the *Hearer of a preaching* well on a *Sabbath-day*, that ay the nearer night it grows, his *Work* grows the thronger upon his hand; And I like that *Improver of preaching* well after a *Sabbath*, that divides the Week, and the first part of it he *improves* for the use making of what he hath heard: and the second part of it, he *improves* for preparing, and fitting himself for what he is to hear the next *Sabbath-day*. O Sirs, *Are there any Dividers of the Week among you? Did ye ever divide the Week in two, for right improving of preaching?*

A *Second Instruction*, is this, Then *preaching is rightly improven*, when *improven* for bringing you the nearer CHRIST. The *Hearer* and the *Doer*, he is ay upon the height of the *Rock* with it, he is ay building himself on CHRIST, and Conforming himself to Him: For my part Sirs, I love not the *improving of preaching* that many Folk hath; for hear *preaching* as they will; *Nearness* to CHRIST is never studied by them.

A *Third Instruction* for *right improving of preaching*, and that is, When *preaching* is well *improven*, when *improven* for fitting Folk for *foul-weather*, that thereby they will prepare for a *stress of weather*, so that when that comes, their Ship

Ship ſhall be found below their Maſt ſtrong, their Taklings faſt, and their Sails ſpread, gang the World as it will.

A *Fourth Inſtruction*, is this, Then *Preachings* is well *improven*, when *improven* for bettering and building of a *houſe* for CHRIST in thy boſom; *preaching* is never well *improven*, but when there is ſome pinning put in this his *Houſe*, or ſome ſtones laid on the Wall, or ſomething done thereby for putting forward the *Houſe* for CHRIST in thy boſom: Well, what is the reſult of the many *preachings* heard in this Generation; Folk gets the Time put off, in telling over Tales out of *preachings* that they hear; but few of them *improven* for *building a Houſe for CHRIST* in their boſom. There is little of this kind done by hearing of *preaching* among them: *Preaching* is never well *improven*, as long as a *Houſe for CHRIST* in thy boſom is not going up by *preaching*.

Fifthly, Then *preaching* is well *improven* when every *preaching* thou hears ſhines in thy *Work* and *Practice* betwixt *Sabbaths*. I love that *improver of a preaching* well, that Folk will not need to Spear what the *Miniſter* was on in the *Sabbath*; for it ſhines forth in his *Practice* through the Week; What need you Spear what the *Miniſter* was on in the *Sabbath*? read it in yon mans *practice* throw the Week; *Holineſs* was much preſſed on the *Sabbath*; See ye it not engraven on yon Mans *Walk* and *Practice* through the Week. *Heavenly-mindedneſs* has been much preſſed on the *Sabbath*, ſee ye it not in yon Mans *Walk* and *Converſation*, as if he were in Heaven already. *Mortification* has been much preſſed on the *Sabbath*, ſee ye it not in yon Mans uſing the *World*, as if he were hanged to the *World*, and the *World* hanged unto him.

Then Laſtly, *Preachings* are well *improven*, when *improven* for fitting us as for that day, (What day?) that day mentioned in the 22. verſe, CHRIST calls it *that Day* *Preachings is well improven*, when *improven* for fitting us for *that*

Day, when we muſt all appear before the *Tribunal* of GOD; ſo that whenever we come, we ſhall be Welcome: When our *Maſter* will Welcome *Laſſes* and *Lads* for *improving preaching*, and take them in by and clap their heads, and ſay, *Well done good and faithfull Servant*, I never loſt a *preaching* by you; and I never loſt a *preaching* by thee, thou gathered it ay up to the leaſt Crumb. It is a ſtrange thing to me Sirs, CHRIST will be at the Day of Judgement with them before ever he hath done with his *Preaching*, to tell us this much, that every *preaching* we hear, we may not have our acquaintance to make with JESUS CHRIST when we appear there. Well then, theſe are the ſix *Alarms* upon the one hand, and ſix *Inſtructions* on the other hand for *right improving of preaching*.

The *Second Thing* to be ſpoken to, is, Wherefore doth our *Maſter* take ſo much Pains to *School* us His *Hearers* in the *right improving of preaching*? It is upon two Accounts.

Firſt, Upon this Account, That all that he doth, and ſaith, is loſt Labour, except it be *improven*: And do ye think that ever our *Maſter* will take it well off a Peoples Hand to have all His *Preachings* loſt, and all His Pains loſt? *Will He take it off your hand well* (think ye) *to have all His Ordinances and Preachings on Sabbath-days loſt? Will He take it well off your hand to have Faſt-days-preachings, and Communion days-preachings loſt? And will He take it well off your hand to have many a ſtolen nights preaching that we have gone far for, and ventured your Life for loſt?* But alas, we have loſt all; *What will come of us?*

Secondly, He is ſerious: For it is upon this Account, that he may teſtifie to all His *Friends* and *Followers*, that the *right Guiders of Preaching*, is ay bulkſom in His Boſom: but all the Pains thou takes upon *hearing of preaching* without *doing*, will never make thee bulkſom in CHRISTs boſom,

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The *Use* I would have you to make of it, is this, Will ye tell me, Sirs, Have ye been at CHRISTs *School* yet? Have ye heard all these six *Alarms*, and taken them home for your *misimproving of Preaching*? And have ye made use of all the six *Instructions* for that same end, and travelled through them all? But if ye will take a view of my Text more particularly, ye will find two things very remarkable.

First, That a *Christian* must be reasoned into *the right improvement of Preaching*, ere ever he fall on it: Ye must reason your selves into that Exercise. So CHRIST here, He begins this Verse with *a Therefore*; Holding out a Reason for that Conclusion of *doing*, at the back of *hearing*.

Secondly, Ye will see this in my Text, That ye must evermore keep the Lovesomness of *doing*, or the Lovesom side of *doing* in your Eye; or ye will grow *ill-improvers of Preaching*: And therefore here He casts up the Beautifull-side of that Exercise to them: The Man that *hears* and *does*, he is *like a Man that builds his House upon a Rock*; and what ever *storm* comes, his *House* stands, &c. Telling us this much, that, and we keep not the Beautifull-side of *doing* in our Eye, we are fair to be shaken in a day of the *Cross*. But we come to the Words more particularly.

And *First* from the *Duty* imposed, or rather proposed, and that is, *Hearing* and *Doing* by the People of GOD: And the *Observation*, is this, That it is a *Duty* that the LORD layes at all your Doors that hears the Gospel, to be *doing* as well as *hearing*: Ye must do His *Sayings*, as well as ye must *hear* them, John 13 17. *If ye know these things, happy are ye if ye do them*. The *Observation* imports two things.

First, The *Observation* imports this, That Blessed JESUS has knit *Hearing* and *Doing* together, and since He has knit them together, GODs Vengeance will be upon that Man that will loose that Knot, since He has knit *Hearing* and *Doing*

together: Therefore upon your Immortal Souls peril, do not ye break that Knot: For He has knit *Hearing* and *Doing* together, and upon your Peril be it, if ye undoe what He hath done.

Secondly, It imports this much, That it is a *Doing-Chriſtian*, or the *Chriſtian* that *does beſt*, is ay bulkiome in CHRISTs Boſom. Well now that I may ſpeak a little to this, for I think it is the Plague of *Scotland*; whatever *hearing* we *hear*, there is no *doing* among us: And therefore I ſay; that I may ſpeak a little to this; I'll *Firſt* Let you ſee what *doing* is, that ye muſt be at, if ſo be ye would be approven of GOD: For there is meikle *doing* among many Folk, that Ille no give meikle Silver for. *Secondly*, I ſhall ſpeak a word to this. Wherein lyes the Commendableneſs of this, *to be doing CHRISTs Sayings*. *Thirdly*, I ſhall give you a word of *Caution*. And *Laſtly*, A word of *Uſe*; and go forward.

The *Firſt* Thing then to be ſpoken to, *What is this* doing *that they ſhould be at*? It is a *doing* of the *Sayings* of CHRIST with theſe ſeven. O ken ye *the doing of the Sayings of CHRIST* that hath theſe *ſeven* with it? *Firſt*, It is a Doing upon the back of Hearing of CHRISTs Sayings, whereby the *Chriſtian* in all his Doings, labours ay to be Conformed to the *Rock* CHRIST, and brought near Him; and if ye be not Labouring by your Doing, to be brought near the *Rock*, and conformed to Him, Ille not give a gray Groat for your Doing; Ille no give meikle Silver for many Folks Doing: For they never win to Conformity to CHRIST by their Doing. *Secondly*, It is ſuch a Doing upon the back of Hearing of CHRISTs Sayings, whereby not only a Good Foundation is laid, but the fulneſs of the meaſure of the ſtature of a perfect man in CHRIST is aimed at by the *Chriſtian*, as well as the laying of a Good Foundation. For my part Sirs, I think it is a poor Buſſineſs, we ſay ay we are Doing-

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Christians, and yet a Good Foundation is never laid by us, and we say that we are Doing-*Christians*, and yet the Sydwall of a Buiding gangs never up with us; We say ay that we are Doing-*Christians*, and yet the fulness of the measure of the statures of CHRIST is not the End that we aim at in our Doing. *Thirdly*, It is such a Doing upon the back of Hearing of CHRISTs *Sayings*, whereby at the back of thy Doing, thou Erects a New *Walk*, with these four cleaving to it: O have ye all these four cleaving to your *Doing*. *First*, Such a *Walk* as hath *Spiritual-mindedness* in the midst of it, Romams 8. 1. *Who Walk not after the Flesh but after the Spirit*. Therefore every word of a Preaching that I get, I make Use of it for keeping me *Spiritually-minded* in my Generation, Philip. 3. 20. *Our Conversation is in Heaven, from whence we look for a Saviour. Why is thy Conversation in Heaven, poor Body?* Even because my *Master* is there, and where should I be but where my *Master* is? A *Second* Thing that this *Doer* Erects, ye may take it out of Acts 9 31. *Walking in the fear of the LORD, and the comfort of the Holy Ghost*: Therefore my *Walk* hath ay two Flowers strawed over it, *the fear of the LORD, and the comforts of the Holy Ghost*; and every one of them plays to others hands in my *Walk*. A *Third* Piece of *Walk* that this *Doer* Erects at the back of my *Hearing*, and that is in Micah 6. 8. *He Walks humbly with his GOD*: And therefore ye shall never find my Head higher than the Dust; and ye shall never find my Head higher than the Ground, *humbly with my GOD shall my Walk be all my days*. A Fourth *Walk* that is to be Erected upon the back of *Hearing of CHRISTs Sayings*, and that is, Such a *Walk* wherein the *Christian* hath *Holiness* and *Exactness* engraven upon every step of his *Walk*, 1 Peter 1. 16 *Be ye Holy, for I am Holy*. The Men of the World says, What a sorrow ails this Mans *Holiness*, or that Mans *Holiness*, that it may not

gain you? There is no Mans *Holineſs* that we are to write after for a Copy to us; but the *Holineſs of GOD*: *Holy, as Hee is Holy*, muſt be our aim. The Men of the World ſays, it is enough and we Profeſs to be *holy*: Yea, yea, in that day when CHRIST ſpeaks with Folk, if there be no more but a profeſſed *holineſs*, it will be caſten over the Bar, and themſelves at the taill of it. For I aſſure you *holineſs* bulks much in CHRISTs boſom; but a big Profeſſion make it as bony as ye like, will not bulk much in CHRISTs boſom, and there be no more. Theſe are the four *Walks* that ye are to Erect at the back of *your hearing of CHRISTs Sayings*.

There is a *Fourth* Piece of *Doing* at the back of *hearing* that the *Chriſtian* is to have, and that is, A *doing* with theſe three *Harmonies* in it. *Firſt*, A *Harmony* betwixt *his* Doing *the Duties of the Firſt Table of the Law, and his* Doing *the Duties of the Second Table of the Law in his Walk*; never one of them wrongs another, never one of them ſhuts another to the Door; but every one of them plays to others hands in his *Walk* and *Practice*: What think ye of that brave *harmony*? Few of you hath that excellent *Walk in your Doing*. A Second *Harmony* in this Mans *Doing*, and that is, A *harmony* betwixt his *Light* and his *Practice*, and never one of them Juſtels againſt another; he brings up his *Practice* to his *Light*, and never one of them thorturs with another: he lets no thorturing be betwixt theſe two: This may be the matter of our Mourning, that thorturing with *Light* is like to be *Scotlands* plague. *Thirdly*, This Man keeps a *harmony* betwixt *his own part in doing, and GODs part in doing*, and he never lets one of theſe croſes and thorturs anſwer, but he gives GOD the Glory of all his *Doings*; all the Supports, and all the Comforts, and all the Upholdings and throwbearings that GOD gives him, he gives GOD the Glory of it all; he ſteals nothing of GODs Glory from Him; but he levels all at

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GODs Glory, and takes to himself Shame and Confusion of Face: GODs Glory is the Butt we are to aim at in all our *doings*. Therefore it is a sore matter in this Generation that these three *Harmonies* is gone, and away in our *Practice*. *Our doing the Duties of the First Table of the Law*, wrongs and justles against *the Duties of the Second Table of the Law*; and our *doing the Duties of the Second Table*, wrongs and justles against *the Duties of the First* For in *doing* of our *Duties*, many times we aim at GODs *part*, and leaves our own *undone*; or when we win any length in *doing*, we take all the Glory of it from GOD, to our self; and our *doing* thorturs our *Light*, and our *Light* thorturs our *Doing*. O Sirs, and it were kent how much we have thortured with GOD, we would be a Wonder to our selves; we have thortured with GOD, and we have thortured with the *Light* in our bosom; and we have thortured one with another; and we have thortured with the *Bible*; and in our *Doings* we are like to thorture with all the *Testimonies of the Saints*; we are a shamed, shamed, shamed Pack: there is nothing but thorturing among us.

A *Fifth* Piece of *Doing* that the *Christian* is to study in his Generation at the back of *Hearing of CHRISTs Sayings*, wherein the *Christian* is to mark his short-comings of his *Duties*, and Mourn over them; and mark his speed-comings, and bless GOD over these, and take an Argument from both to foster *doing* upon his hand: Is not that a piece of Royal-work in a day of the *Cross*? Therefore whenever a *Minister* hath preached up my *Duty*, I never rest untill I win at *doing*, and I will not let GOD want neither the Glory of my short-comings, nor of my speed-comings; and I bless GOD for that, and Ille take an Argument from both to feed *doing* and *hearing* upon my hand. The Men of the World sayes, *What have we adoe with Religion now*? It is ill spoken off every-where?

Ille tell you News; Ille get as much in the *Practice* of *Religion* and in *Doing*, as will keep me warm againſt the coldeſt blaſt that can blow upon the *Chriſtians* in *Scotland*. Many thinks it is their *Duty* to grow *Lukewarm* in GODs Matters, and they call that *Prudence*. The *Lukewarmneſs* that GOD hath ſaid, *He will ſpue out of his Mouth*; Men and Women will call that *prudence:* Shame and lack come upon that *prudence*. GOD will tirll us out of that *prudence* ere He hath done with us.

Sixthly, This *doing* is a *doing* wherein the *Chriſtian* is much troubled with the Bands that lyes upon his Spirit, and hinders him from *doing* what he would, for the want of encouragment in *doing*, are ſtaps in his Way; The Bands on his Spirit troubles him more than the want of the bleſſing and imbracing and dandling on the Knee of his *Maſter* here away: Therefore the *Chriſtian* hath a ſore heart; Why? not becauſe he wants the Countenance of his *Maſter*. But would ye ken what ails him? Here is his Complaint, Alas! *I do nothing in Doing*; the Bands on my Spirit makes me have a ſore heart. What ails thee, *O Chriſtian*, to break thy Heart? Is it for fear thou be not well, or is it for fear thou win not to heaven? Or is it for fear thou never be admitted to follow the *Lamb* above? Or is it becauſe thou gets not anew of His Viſits upon the Earth? No. What ails thee then poor Body? Alas it is becauſe I do nothing at the *Doing-Trade*, and that breaks my Heart

Laſtly, It is ſuch a *doing* as has theſe five *Motives* cleaving to it; O ken ye the five *Motives* of the *Doing-Chriſtian*.

The Firſt *Motive* of this *Doing-Chriſtian*, is this. He does timouſly; no ſooner is his Heart warmed *with the hearing of CHRISTs Sayings*; (but if I may ſay ſo) his feet is as ſoon warmed with the *Practice* of them, preſently he puts them in *Practice*; he never lets his heart cool, till he practiſe them; well

Well kens he to ſtrick the iron while it is hot. I wat not Sirs, I trow many of us lets our ſelves cool, ere ever we put CHRISTs *Sayings in Practice.* What is the reaſon that there are ſo many ſtiffe lithed Profeſſors in *Scotland*; Here is the Reaſon, we gate a kindly heat; but alas! we got a ſudden and unkindly cool upon the back of it. A ſudden cool upon the back of a great heat, makes Folk ſtiffe bound and ſweer to gang: We got a kindly heat under our ſwearing of a *Covenant*, and under *a Work of Reformation*, and a lively *Miniſtry*; But alas! we put it not in *Practice*, when it was at our heart; but we ſat down upon it, and that gave us a ſudden cool at the back of our heat, and that makes our Bones ſtiff; we dow not draw a Limb to us. O the ſudden cools that the *Miniſters* & *Profeſſors* in *Scotland* hath given themſelves, that makes them Walk in the Ways of GOD, as if all their Bones were broken: Even like a poor *Traveller* hot on his Journey, and when he meets his Neighbour in the gate, he ſays to him, ſit down Goſſop and reſt you there; and the poor Man having ſitten a while, when he riſes, he dow not draw a Leg after him. O Sirs! it cannot be told how many makes ſtiff Bones among you; that that makes them Walk as if all their Bones were broken: But the Man that is an acceptable *Doer*, he does timeouſly upon the back of *Hearing*.

A Second *Motive* of this *Doing-Man*, and that is, As he does *timouſly*, ſo he does *orderly*; he begins with *Subſtantials*, and for *Circumſtances*, he puts them in their own place, though he will leave none of them *undone*: He begins with that, that is firſt in GODs *Count-book*, and for other *doings*, he puts theſe in their own Room: Therefore it is a well wailed word of *Davids* in the 119. Pſalm, *Order my Goings in Thy Way, and I ſhall keep Thy Teſtimonies to the end.* I cannot tell what to do, nor what to begin at; but if Thou wilt order my Goings, I will keep Tyle and Rank to purpoſe. But

O but the *Chriſtians* in *Scotland* is ill *Sojors* in this *Chriſtian-Warfare*, for they can neither keep Fyle nor Rank; What will word of you Sirs? Will ye not all be broken?

A Third *Motive* of this *Doer*, and that is, He will not be holden back from *doing*, neither by Friends nor Foes: And therefore, when he ſets to his *Duty*, will he let Fleſh and Blood hinder him; No. In that firſt of the *Galatians* 16. Verſe, immediatly ſaid the Apoſtle, *I conſulted not with Fleſh and Blood*: *Fleſh* and *Blood* will never be the *Members* of His *Parliament*, he will conſult none with them about the Buſſineſs; but he will ſet all theſe once to the Door. Will he not let the Counſel *of Chriſtian-Friends* hinder him? No. Therefore that 21. Chapter of the *Acts* 13. Verſe, *What mean ye to Weep and break my Heart* (ſays the Apoſtle) *I am not only ready to go to Jeruſalem and be bound*; *but to Die for the Name of the* LORD JESUS. Woes me! are there not enew to break our Hearts, albeit *Chriſtian-Friends* break not our Hearts; *I am not only ready to gang to Jeruſalem for my Duty*; *but to Sacrifice my Life for that Cauſe that I Preach*: Therefore the poor Man gangs in the Bands of the Spirit to *Jeruſalem*, knowing nothing but one thing, that in every Place and Country that he geed to, he was ay for to get a ſore skin; but he could promiſe himſelf no other Succeſs: This is ay the Comfort that a poor *Miniſter* hath to gang out and preach to a People and Country-ſide. Would ye ken what he can promiſe himſelf? nothing: But this, he is ſure of the fury of the *Magiſtrate* in the Place he comes to, and he is ſure of the fury of the *Curate* in the Pariſh; and he is ſure of the fury of a whean *Graceleſs Folk*; and he is ſure of the Cenſure of a whean *Old Jobb-trot-Chriſtians* that hath joined with the *Curats*, and if there be any Dunts in dealing, he will get his ſhare of them; yet go they muſt, and do their *Duty* they muſt. I think and *Paul* had lived in our Time, he had been the rankeſt Fool that ever ran thereout. What can

ye

ye promiſe to your ſelf *Paul*, in following out of your *Duty*? *Bands and Afflictions in every place*, I can promiſe my ſelf that, and a redding ſtroak ay when Dunts comes a Dealing; Will thou gang Man for all that? yes, Gang I muſt; I ken no other taer, yet gang I muſt, though the Spirit binds Hands and Feet; and when the Spirit binds, I dar not louſe. And as *Peter* ſays, and O but he Reaſons well; *What am I* (ſays he) *that I ſhould withſtand GOD*, in that 11. of the *Acts* 17. Verſe. They are ay abuſing him for going to preach in that place and neock of the Country where they thought he had no Warrand to gang and preach; but he lets them all hear in the deaſeſt ſide of their heads, that he had a Warrand to gang there; *Who am I, that I ſhould withſtand GOD*? Let all the Prudent Men in the Country-ſide Anſwer this, and Ille quatt the Büſſineſs.

A Fourth *Motive* of this *Doing-Man*, and that is, He does *conſtantly*; ye will never find him out of *doing*; it may be he be put far from his Point, and may be he be put far from his Intention; but be put als far from it as he will, he falls ay a *doing* again. Well then, my Advice to you Sirs, is this, that ye fall a *doing* with it, and Labour twelve hours, *for the Night cometh, when no Man ſeeth to Work*.

Laſtly, It is ſuch a *Doing* wherein four pieces of *Spiritual-Wiſdom* kyths in all his *Doings*.

The Firſt *Practice of Doing*, wherein *Spiritual-Wiſdom* kyths, is this, That any Attainment that he gets, and any Receipt that he receives from his *Maſter* for it, he puts ay a prize upon it, and bleſſes his *Maſter* for it; but he ſo puts a prize upon it as undervalues himſelf, and gives himſelf that Name in the 17. of *Luke* 10. Verſe, *An Unprofitable Servant*; that ſhall evermore be my Name.

A Second *Practice of Wiſdom* this *Doer* hath, and that is, He gives ay the *Sayings of CHRIST* a right Seat, and then

when it hath a *Right Seat*, it will break out in many Springs. *What is the Right Seat of the Sayings of CHRIST? David* kent well what it was; The Right Seat of the Word of GOD, *I hid Thy Word in my Heart*, that is a Right Seat *for the Sayings of CHRIST*: Even the Heart of the *Christian*, and having it well seated there, it will convey Streams through all his Members. A *Right seated word of CHRIST* will break out at the Eye; and a *right seated word* at the Heart will break forth at the Door; and a *right seated word* at the Heart, will break forth at the Mouth, and at the Hand, and Foot, and will convey it self into all the Members: It cannot be told how many Streams the right placing of a word at the Heart will have.

A Third *Practice of Wisdom* this *Doer* hath, and that is, as he Places the Word of Christ Right in his Heart, so he placeth himself Right, and giveth CHRIST the Chief Room; and as long as ye give not Him the Chief Place and Room, ye will be but Bumblers at *doing*: Therefore this *Doer*, he sets ay CHRISTs Chair at the Table-head, and when he hath set Him there, he hath *three words* to hear: O ken ye the *three words* the *Doing-Christian* hath in the day that he hath CHRIST set at the *Table-head*.

The *First word* he hath, is this, *LORD, What wilt Thou have me to do?* The *Second word*, is this, *LORD, help me to do*. The *Third word*, is this, *Not unto me, not unto me, but unto Thy Name be all the Glory*: When ever he wins any bit forward in *doing*, then he says, *Not unto me, not unto me; but to Thy Name be all the Glory*

A Fourth *Practice of Wisdom* this *Doer* hath, and that is, He takes ay GODs *March-stones*, and GODs *March-dyke* to be the *Rule* of his *Duties doing* in *Practice*, and no other: Therefore it is not what *March-stones* the *Lords* and the *Lairds* hath set to be the *Rule* of my *Practice* and *Duty*;

and

and it is not what *March-ſtones* this *Prelate* and that *Prelate* hath ſet, that is the *Rule* of my *Dutie*: But it is what *March-ſtones* the LORD Himſelf has ſet. Wad ye ken one of CHRISTs *March-ſtones*, there it is, *Be ye Holy as I am Holy*, 1 Peter 1. 16. Vow Sirs, but that is a long *March-dyke*, there is many Aikers of Land within that *March-dyke*: O Sirs, there is meikle Work within that *March-ſtone*; keep your ſelves within it, and follow no Mans *March-ſtones*: but as I Walk, Walk ye.

The next Thing to be ſpoken to, is this. Wherein lyes the *Commendableneſs* of this to be *doing* at the back of *hearing of CHRISTs Sayings*: And *Firſt*, The *Commendableneſs* of it lyes in this, this is the thing, to be *doing* at the back of *hearing* that hath *Bleſſedneſs* intailled on it, John 13. 17. *Happy are ye if ye know theſe things; but bleſſed are ye if do them.* But *Secondly*, The *Commendableneſs* of it lyes in this, this is the thing that Honours your *Maſter*, this is the Exerciſe that puts Reſpect and Honour upon CHRIST. *Thirdly*, The *Commendableneſs* of it lyes in this, That this is the Exerciſe that will not only make thee to ſend under the *Croſs*, but out-live it with *Commendation*; this will put thee in a Capacity to out-live a *Storm* with *Commendation*. The Men of the World ſayes, *That they will make a Storm and Streſs of Weather blow all our Religion from us yet*; but I hope to ſee them all beguiled. But they ſay, *They ſhall gar a New Storm blow our Giddy-headedneſs and Phanatiziſm from us, and they ſhall blow a Covenant and a Work of Reformation from us.* Indeed there is over many hath this blown from them; but brag at leaſure, the *Doing-Chriſtian* ſhall keep *his Religion, his Godlineſs, and his Covenant*, and ye ſhould gang to the *ſorrow*: Ye may win to my Eſtate, and to my Body; but for *my Religion*, ye ſhall never win at that: Ye may gar me leave Houſe and Family, and may make me

bide many a cold blaſt, or ye may uncover my Roof, & ſend all my Bairns a begging; but for the bony Houſe that I have been Building under a *Lively Miniſtry*, ye ſhall never get a hole in that; for the bony bit Houſe that they call *Religion*, which I have been making up under a *Covenant, and Work of Reformation*, there ſhall never a drop of Rain win in that Houſe, come the Floods as they will; and there ſhall never an Air of Wind win in, in that Houſe blow from what airt it will: Ye ſhall never ſee a hole in the Wall of that Houſe, and ye ſhould wait while your Eyes rote out of your Head. But *Fourthly*, The *Commendableneſs* of it lyes in this, That of all Men and Women in the World, the Man and the Woman that is *Doers* at the back of *hearing*, is bulkſomeſt in CHRISTs boſom, and is not that a *Commendable Exerciſe*, that makes me ſo bulkſom to Him? It is a ſore matter, Sirs, we cannot be bulkſom in our *Maſters* boſom in thir Days. Well then, Ille tell you what we will Reſolve on, we will Reſolve *to be Doers of Chriſts Sayings*, and then we ſhall throw His Grace be bulkſome in GODs Sight, and this will pay home the loſs of the little bulkſomneſs we have among them whom we live among.

Laſtly, Ay the more thou ſtudies *doing* at the back of *hearing*, the more thou keeps a *Good Conſcience*: For as long as thou keeps this Diſh upon thy Table, heartſom muſt thy Life be; for thou hath a Diſh upon thy Table that all the *Prelats* in *Scotland* hath not the like of it. Thou that hath broked *thy Religion by doing*, hath a bra Diſh upon thy Table; if ſo be thou hath been at *a doing of CHRISTs Sayings*, thou hath a bra Life of it. But I think there are many of the *Profeſſors of Scotland*, hath tryed the *doing* of many Aſſayings, that is not *CHRISTs Sayings*: For they have tryed *Popery*, and they have tryed *Quakeriſm*, and they have tryed *a Profeſſion of Religion*; and now they are at *Atheiſm* where they began, and I think that they ſhall be there. Well Sirs, *Doing* at

the

the back of *Hearing* is heartſom, and if ye *hear* but little *do* the more; and if ye be *Doers* of the thing that ye *Hear*, this *Doing* ſhall bring more to your Hand, and ye ſhall yet gang on Graſs to your Eyen Holes, for the bare going ye have gotten; ſo do and wait for Him in His own Way, and ye ſhall have a brave Life of it.

Let us pray